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FOR

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REV. EDWIN R. MCGREGOR, EDITOR.

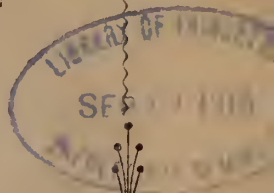
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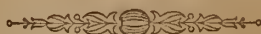
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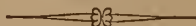
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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

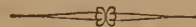


BOUND VOLUMES.

THE Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50. A few of the First and Second Volumes, bound in like manner, are still on hand.



The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 166 Spring street, N. Y.



Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VI.]

JANUARY, 1850.

[No. 7.

PREDICTIONS RELATING TO FRANCE
TRACED OUT 200 YEARS AGO.

“AND the same hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were slain (of the names) of men seven thousand.”—REV. xi. 13.

A French Protestant minister, above a hundred and fifty years ago, wrote upon this passage these words: “The tenth part of the city which here fell will, at some future time, appear to be the kingdom of France, where a revolution will take place about 1785, and a separation from the Papacy follow, when the names of monks and nuns, of Carmelites, Augustines, Dominicans, &c., shall perish forever, and all these vain titles and armorial bearings, which serve for ornament and pride, shall vanish.”

Dr. Goodwin, in his Exposition of the Revelation, written two hundred years ago, gave the following interpretation of the passage: “By the city is meant, the extent of the jurisdiction of the city of Rome, which had ten kingdoms by charter allotted unto it; and by the *tenth part* of the city, some tenth part of Europe, or one of those ten king-

doms. By the *great earthquake* is meant a great concussion or shaking of states, politic or ecclesiastical, arising from within that kingdom itself, as earthquakes are from inward motions from the bowels of the earth. By this earthquake *in a tenth part* of the city, this tenth part of it is so shaken that it falls, that is, ceaseth to be a part of the city, or to belong unto its jurisdiction any longer, falls off, as we say, from being of the number of those that give their power to the Beast. The effect of this earthquake, and fall of this tenth part of the city, is the killing seven thousand of the names of men (so it is in the original.) Mr. Mede conceives it to be *names of men* for men of names. Now by men of names is meant men of office, title, and dignity. These, for having killed the witnesses, themselves are to be killed by being bereft of their names and titles, which are to be rooted out forever, and condemned to perpetual forgetfulness. This tenth part of the city, he says, is France, and remarks, that as that kingdom had the first great stroke, so now it should have the honour to have the last great stroke in the ruining of Rome.”

LITERAL INTERPRETATION OF PROPHECY.

Continued from page 167.

This prophecy is a most general outline of all hisotry. It brings to view the struggle which was to follow for ages between truth and error, between virtue and vice, between good men and bad, and between Jehovah and the fallen angels; and which was to terminate gloriously in favour of the former, but disastrously to the latter. All subsequent revelation from heaven is a history of the events which this prophecy foreshadows, showing what part the Divine Being takes in the accomplishment of the purposes here disclosed. Hereafter we may expect to see all prophecies which have been given starting from this prophecy, with a view to unfold and explain it.

In the examination of this prediction, a principle is suggested of which we must never lose sight in our future discussions. It is, that although a prophecy be unfulfilled, yet its general idea and scope may be known, while many of its details are to be furnished by actual history.

Another peculiarity of all the prophecies, when viewed as a system, we will notice here. It is, that every subsequent prediction is an enlargement, and in a degree explanatory of the one which has immediately preceded it in the series. The prophetic system may be illustrated by a labyrinth. There is an outer path which leads us around the whole. It is mostly barren of incidents, and nothing attracts the notice of the visitor but a single incident here and there, or a

waymark to guide us through the dark passage. When we have arrived at its termination, we step into another path, and retrace our steps. Here we begin to meet with more incidents, and to perceive the design of the wonderful work. Arrived at its end, we enter another, reverse our course to witness a greater variety of scenery, more definite in its character, and more clear in its design; and thus we step out of one path into another, going and returning, continually approaching the centre, carrying with us from the circumference toward the focal point a memorandum of all the incidents, scenery and events met with in the intricate windings, until we arrive at the great event which is explanatory of all the rest. We have just traversed the outermost path and encompassed all that is mysterious within. We now move on, retrace our steps, and we shall meet with a variety of incidents which serve to unfold that given in the former prediction.

Noah is the seed of the woman. He has three sons, by whom the whole world is to be peopled. By their descendants some of the details in the unfolding of the first prophecy are to be furnished.

Ham the father of Canaan, by an indignity offered his aged parent, and Shem foremost and Japheth second in repairing the dishonour, respectively disclose their natural characteristics, as well as the parts which their descendants were to play in the drama. Upon this event is founded a prediction:—"Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan

shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

Canaan, possessing the disposition of Eve's deceiver, is a fit agent to enter his service, to accomplish his fell purposes upon the seed of the woman, and in that capacity must experience the marked indignation of Jehovah. From this circumstance, we should expect to see the Canaanites, at some period of their history, rising into importance and power in those parts of the world, where their influence would be felt by the descendants of both Shem and Japheth. They actually took possession of the country to be occupied, in providence, by the descendants of Shem; thence they extended to Egypt, and spread over the northern part of Africa, where they eventually came in contact with the descendants of Japheth. Both Canaan, Egypt and North Africa became, under their auspices, lands flowing with milk and honey, and the inhabitants became comparatively cultivated and powerful. But from the hour, almost, when the prophetic voice ceased to speak concerning their future destiny, the descendants of Canaan have been cursed. They were forsaken of the God of their fathers, given up to idolatry, and visited with the especial vengeance of Heaven, through the agency of Shem in the land of Canaan, and of Japheth in the land of Egypt, until they have now become contemptible in the eyes of the world.

"A servant of servants shall he be unto his brethren." In the land of Canaan they were subdued by the descendants of Shem, and re-

duced to bondage, as we read of a part of them, in Joshua ix. 23: "Now, therefore, ye are cursed, and there shall none of you be freed from being bondmen." Also, passing over the intervening ages, even in our day the Anglo-Saxon race, the descendants of Japheth, hold millions of them in bondage. And although, during some periods, they may have arisen into importance, yet they have never, for any considerable length of time, been masters.

"Blessed be the Lord God of Shem." Here are brought distinctly to view the agents which Jehovah is to employ in bruising the serpent's head. He is emphatically the Lord God of Shem, and in this relation he is to be blessed. To be the Lord God of Shem, is to be his great source of holiness, of happiness, and power in the work of bruising the serpent's head. Jehovah, leaving other races of men to the devices of their own wicked imaginations, continued with the descendants of Shem, as their benefactor, their Saviour, and their God, for ages. He has made them his especial agents in revealing and propagating all the truths that are adapted to provoke and destroy the devil and his hosts, whether carnate or incarnate. Nor are we to suppose that he is yet done with them.

"God shall enlarge Japheth." God shall cause Japheth to be "widely spreading." This is beautiful and figurative, and how wonderfully has it been fulfilled!—Like the banyan tree, spreading wide its branches, shooting them downward, and striking root, and thus extending itself, so Japheth, for more than twenty-five centuries, has been gradually and steadily pro-

gressing in commercial and political importance, until in our times he has come to occupy and claim possession of all the valuable portions of the world. His are now all the arts, sciences, learning, power and wonders of the earth.

"And he shall dwell in the tents of Shem." This is also figurative, and serves to illustrate the relation which the descendants of Japheth and Shem were mutually to sustain. To dwell in another's tent is not virtually to possess it, although it be occupied. It is merely to sojourn there for a season, and enjoy its privileges and hospitalities. The rights, privileges and blessings which Jehovah had secured to Shem in virtue of being his Lord God, were sooner or later to be enjoyed by his brother Japheth. Now, all that is valuable in any department of the world, whether social, moral or intellectual, is the result of the prevalence in human minds of revealed truth. Shem's descendants enjoyed the benefits of such a revelation, exclusively, until the Christian era, when Japheth entered into the same enjoyment, and ever since has been employed to fulfil the purposes of God relating to the triumph of the seed of the woman over the seed of the serpent, and shares in the dangers and honours of the enterprise. But he only dwells in the tents of Shem, while Shem still holds the divine title to them.

This, then, appears to be the teaching of the prediction under consideration. In the course of providence, to fulfil the first great prediction, the descendants of Canaan are to be an inferior, a depressed, a cursed and servile people. The descendants of Japheth shall

be their superiors, have dominion over them, and shall also share largely in the blessings which peculiarly belong to Shem. The descendants of Shem shall be particularly distinguished of Heaven, take the lead in all the great enterprises which have for their object the destruction of the foes of Jehovah, and shall be the host to entertain the descendants of Japheth.

This being an outline of all subsequent prophecies, we may expect to see, as we proceed, the descendants of Shem the prominent subjects of them all.

Abram was a descendant of Shem. Concerning his posterity the next prediction is given, which, like the former in its aim and object, relates to the human agents to be employed by Jehovah in bruising the serpent's head.

That we may feel the full force of Jehovah's prophetic interviews with Abram, we must first bring them into a connection where we may view them at a glance, and then examine them separately.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. . . . Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. . . . And, behold, the

word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. . . . And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; and thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. . . . In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. . . . As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

. . . And God said, Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

We ought here to mark the difference between a prediction and a promise or threatening. A prediction is a declaration of the settled and immutable purposes of Jehovah, which, in his providence, he will employ his creatures to fulfil. A promise, or threatening, is a declaration of his will, made in view of conditions which his creatures are voluntarily to supply. In the passages quoted above, there occur promises; but the events referred to having been also predicted, are marked with certainty in their fulfilment, so that we may regard the whole as expressive of the purposes of Jehovah. In his first interview with Abram, Jehovah sketched an outline of the future, commencing from the time of his speaking to him. Having before him the great purpose, already announced, concerning the moral triumph of the seed of the woman over her enemy, and the distinguished part which Shem was to take in the contest, Jehovah proceeds to mark more definitely the actors in the scene.

Abram is made to stand at the head of a distinct race, who were to bear his intellectual, social and moral characteristics, and be prominent and foremost in the struggle. There are five points in the first prediction to Abram, which the after predictions seem to amplify and illustrate:

1st. The great nation that should spring from Abram.

2d. The renown which Abram would acquire by the blessing of God.

3d. The blessed influence of Abram upon others.

4th. The Divine care over Abram in blessing them that blessed him, and in cursing them that cursed him.

5th. His becoming the medium of the Divine blessing to all the families of the earth.

It is over this prediction, and consequently over all that are subsequently given, that obscurity is thrown by the terms literal and spiritual. While one party contends that this prediction must be fulfilled literally, that is, that Abram's natural descendants are the actors throughout the whole drama, another party contends that it must be taken in a spiritual sense, that is, that all who may be of Abram's faith or religious feelings and principles, are the only subjects of the prediction. Now the common sense view is, that the prediction, embracing all events down to the time when the seed of the woman shall succeed in bruising the serpent's head, from the race of men which shall spring from Abram, God shall raise up and qualify agents to fight the moral battle of the world; and that at such times when all the families of the earth shall experience deliverance from

the powers of darkness, the Abrahamic race, not as infidels, but as sons of God, shall sustain an important and high position in the world.

We have now to inquire how much of this prediction has been fulfilled.

(To be continued.)

JUDAISM.—NO. 1.

WE propose to give the readers of the *Chronicle*, who have no other way of obtaining it, some information respecting the system of Judaism as it is professed and practised by the Israelites; and perhaps put into the hands of those who love Israel for the fathers' sake, weapons offensive and defensive in their efforts to Christianize this interesting people. This information will not be contained in original matter, but in extracts which are far better.

"Judaism is that religious system contained and acknowledged in the prayers of the Jewish synagogue, whether German or Portuguese, and professed by all who use them as the ritual of their worship. Christianity (on the other hand) is the religious system taught in the New Testament. Or, in other words, Judaism is the Old Testament explained according to the traditional law; Christianity is the Old Testament explained according to the New. According to this explanation, the Jewish Prayer Book teaches the divine authority of the oral law. Of this there can be no doubt; for, in the first place, the whole ritual of the synagogue service, and the arrangement of the synagogue itself, are according to the prescription of the oral law. . . . The whole synagogue worship, from beginning to

the end of the year, is a practical confession of the authority of the oral law, and every Jew who joins in the synagogue worship does, in so far, conform to the prescriptions of Rabbinism.

"But the Jewish Prayer Book explicitly acknowledges the authority of the oral law. In the morning service for Pentecost, there is a most comprehensive declaration of the authority and constituent parts of the oral law: 'He, the Omnipotent, whose reverence is purity, with his mighty word instructed his chosen, and clearly explained the law, with the word, speech, commandment and admonition in the Talmud, the Agadoth, the Mishna, and the Testament. with the statutes, the commandment, and the complete covenant.' In this prayer as used, translated and published by the Jews themselves, the divine authority of the oral law is explicitly asserted, and the Talmud, Agadoth, and the Mishna, are pointed out as sources where it is to be found."

It is for this reason, that if Judaism be true, it is the only way of salvation of the immortal soul, and Christianity is false, and no soul can be saved by it. The two systems are subversive of one another, for the New Testament denounces the oral law as subversive of the law of God, (see Mark vii. 5-7;) but "the oral law is still more exclusive. It excludes from everlasting life all who deny its authority, and explicitly informs us that Christians are comprehended in this anathema: 'These are they who have no part in the world to come, but who are cut off and perish, and are condemned on account of the greatness of their wickedness and sin forever,

even forever and ever: the heretics, the Epicureans, and the deniers of the law.'" But Christians are included in this list, for "There are three classes of the deniers of the law. He who says that the law is not from God, yea, even one verse or one word; or if he says Moses gave it of his own authority; such an one is a denier of the law. Thus, also, he who denies its interpretations, that is, the oral law, and rejects its Agadoth as Sadok and Baithos; and he who says that the Creator has changed one commandment for another, and that the law long since has lost its authority, although it was given by God, as the *Christians* and Mohammedans; each of these three is a denier of the law." Modern Judaism, then, teaches that those who adhere to the Christian system, cannot be saved. And Christianity also teaches, that by the deeds of the law shall no flesh be justified; that is, they who adhere to the system of Judaism cannot be saved. Now one or the other of these systems is true, and one is false; and since the immortal soul is at stake, it becomes a question of infinite moment to both Gentile and Jew, which is true and which is false. This can be ascertained by a comparison of the oral law with the New Testament, as explanatory of the Old Testament.

In such an investigation it is providential, that as far as Judaism and Christianity are concerned, we have a common standard which both hold to be divinely inspired. Knowing the sentiments and spirit of the Old Testament Scriptures, we can compare with it both the oral law and the New Testament, and readily ascertain which is from God.

Nowhere in the Old Testament is any class of God's creatures marked out for the special vengeance of Heaven, except the wicked, and nowhere is any class designated as fit objects for the maledictions of men; while the New Testament "breathes charity in every line," saying, "Him that cometh unto me, I will in no wise cast out," and "Blessed are the poor, (who were the '*unlearned*,') for theirs is the kingdom of heaven." Now compare with this the spirit and sentiment of the Talmud, concerning an "unlearned man," and mark the frivolous and almost blasphemous manner in which the subject is treated.

Talmud, Treatise Pesachim, fol. 49, col. 2: "Rabbi Eleazer says, It is lawful to split open the nostrils of an *unlearned man*, on the Day of Atonement, which falls on the Sabbath. His disciples said to him, Rabbi, say rather that it is lawful to slaughter him. He replied, That would require a benediction, but here no benediction is needful." Then it is lawful to kill an unlearned man, under the circumstance of having a benediction. Now while the Old Testament says, "Thou shalt not kill," the New says, "Learn of me." Again, a Rabbi says, "It is lawful to rend an unlearned man like a fish;" and again, "Our Rabbies have taught, 'Let a man sell all that he has, and marry the daughter of a learned man.' 'But let him not marry the daughter of the unlearned; for they are an abomination and their wives are vermin, and of their daughters it is said, Cursed is he that lieth with any beast.'" By the unlearned is meant those who are not skilled in the law, (Talmud.) "An unlearned man is forbidden to

eat the flesh of a beast, for it is said, This is the law of the beast and the fowl: Every one that laboureth in the law, it is lawful for him to eat the flesh of the beast and the fowl; but for him who does not labour in the law, it is forbidden to eat the flesh of the beast and the fowl." Levit. xi. 46.

Then the unlearned, according to the system of Judaism, are cursed, the proper objects of Heaven's vengeance and of man's cruelty, oppression and anathemas. While the Old Testament says, "To this man will I look, even to him that is poor and of a contrite spirit," and if poor, "unskilled in the law;" and while the New Testament says, "God is no respecter of persons," and "God hath chosen the foolish things of this world to confound the wise;" the oral law curses the poor, the ignorant, the unskilled in the law. But the unlearned are found not only among Gentiles, but Jews themselves. So that while the unlearned Jew tenaciously clings to Judaism for salvation, he cannot be in a more direct road to destruction, according to his own faith. The inference from the teachings of the Talmud upon the single subject of the unlearned, is irresistible, that it is not of God, but only of men.

THE FLIGHT OF YEARS.—Years rush by us like the wind. We see not whence the eddy comes, nor whitherward it is tending; and we seem ourselves to witness their flight without a sense that we are changed; and yet time is beguiling man of his strength, as the winds rob the woods of their foliage. He is a wise man, who like the millwright employs every gust.—*Scott*.

PROPHECIES CONCERNING ISRAEL.

Extract from Sermon of the Hon. and Rev. H. M. Villiers at the Forty-first Anniversary of the London Society for Promoting Christianity among the Jews.

First, I am to speak upon the GREAT RULE OF SCRIPTURAL INTERPRETATION. Now this cannot be laid down without first of all ascertaining the object of the writers of Scripture. I must therefore preface what is to be said by remarking, that primarily the Scriptures, *for the most part*, are addressed exclusively to the Jew; though it is also true, all Scripture is written by the inspiration of God, and written as God inspired it for our learning, yet I repeat *for the most part* the Scriptures are addressed exclusively to the Jew. Some, however, were also addressed to the Gentile, and to the body of believers in general. Therefore, when we are searching the Scriptures, it is necessary for us to understand to whom that part of the Scriptures we are reading was primarily addressed. Still, whether the Scripture was written to the Jew or to the Gentile, all Scripture was intended for the instruction of those to whom it was addressed; therefore, in the second chapter of the prophecies of Habakkuk, and the second verse, we find the Lord giving this direction to the prophet: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry." The Psalmist tells us that the Word was intended for "a light" and for "a lamp." And in the Second Epistle of St. Peter, the first chapter and the nineteenth verse, you find that apostle also plainly saying, "We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,

until the day dawn, and the day star arise in your hearts." If, then, the Scriptures were written for our instruction; if they were intended for a light and for a lamp shining in a dark place, I would ask what method of interpretation is likely to conduce to this particular end? I conceive that there can be but one reply given, and that is the plain and literal interpretation of the Word. Here I may be allowed to read a few words from Hooker, especially bearing upon this subject. He says, "I hold it for a most infallible rule, in exposition of Sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing (he continues) more dangerous than this licentious and deluding art which changes the meaning of words, as Alchemies does or would do the substance of metals, makes of everything what it lists, and in the end brings all truth to nothing." By the literal interpretation, I mean taking the simple ideas that the words convey; that when we read the words of Scripture, we should attach to those words the same ideas which we should assign to them if we were reading other writings. Thus, if I were reading a book, the production of some modern writer, and found therein reference made to Zion, to Jerusalem, to Israel, and to Judah, I should conceive that that writer referred to the mountain, to the city, to the ten, and to the two tribes; therefore when I find these terms used in the sacred writings, I surely am bound to attach to them the very same meaning which I should have attached to them if they had been the production of a merely human mind.

But we may confirm this argument by inquiring *whether any part of this object has been already fulfilled, and how?* Here I may quote a few words from the writings of Bishop Horsley, who says, "The sense of prophecy in general is to be sought in the events which have actually taken place." In oth-

er words, if we can find that that portion of prophecy which has been fulfilled, has been fulfilled in a literal manner, we have the right to argue that the prophecy which has yet to be fulfilled, will come to pass in a similar literal manner. I need not refer you to many passages of Scripture for the sake of proving this point. The fifty-third chapter of Isaiah is well known to every one who hears me at this time. You all know how literally that passage has been fulfilled in the sufferings, in the death, in the burial of our blessed Lord and Saviour Jesus Christ. In the prophecies of Micah (v. 2) you find another literal prophecy referring to Bethlehem: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." I need not apply the passage; each will do that for himself. The twenty-second Psalm invites similar observations. But inasmuch as your attention has on this occasion to be especially directed to the Jew, I would ask you to turn to the twenty-eighth chapter of the book of Deuteronomy; and in explaining this portion, you will perceive the same literal fulfilment of God's Word. For instance, at the forty-ninth verse we read, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy

gates throughout all thy land, which the Lord thy God hath given thee." Can any one doubt that reference is here made to the siege of Jerusalem? Shall we proceed, then, to that most awful account (confirmed as to its literal explanation by Josephus) in the fifty-third to the fifty-seventh verses: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Or shall I turn on to the sixty-fourth verse, and read: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone;" and remind you of that which we have been told, that many of the ecclesiastical offices in some Romanist countries are occupied still by Jews, who having forsaken the God of Abraham, and Isaac, and Jacob, and indulging in all Romish idolatries, bow down to images of "wood and

stone." Or shall I refer you once more to the sixty-fifth verse, which describes the sufferings of the Jews, which have continued from the day of their dispersion, more or less, to the present hour: "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

But still, in addressing a Christian congregation, it will be necessary for us further to inquire *whether there be anything in the New Testament which would lead us to the same conclusion.* I turn, then, to the tenth chapter of the Gospel according to St. Matthew, and in the fifth and sixth verses, I find that plain allusion is made to Israel, as contradistinguished from the Gentile, showing us that it is the literal Israel to whom reference is made. "Go not," said our blessed Lord unto the twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." So again in the ninth chapter of the book of Acts, and in the fifteenth verse, we read, "The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And to say nothing of the second chapter of the Romans, which was read in the course of this evening's service—in the ninth chapter of that Epistle, and the thirtieth and thirty-first verses, we read, "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even

the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Each of these passages clearly shows to us that the national distinction was kept up in the minds of the writers of the Scripture, and that therefore we have no option left us as to interpreting that which they have written in a literal manner.

I know that there are some who have supposed that "Gentile" is the term used with reference to the unbeliever. But if you turn to the third chapter of the Epistle to the Galatians and the fourteenth verse, you will find that such an interpretation cannot be supported, for we find these words: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith:" where it is clear that the Gentiles are specially referred to as being at that time believers, and therefore the people of God. In short, search the Sacred Volume from first to last, and you must come to the conclusion that God has never lost sight of the national distinction, though both Jew and Gentile, under the new covenant, are one in their spiritual privileges.

Furthermore. I would remark, *that the authorship of the Scripture proclaims the same truth.* "Holy men of old spake as they were moved by the Holy Ghost." It is true, there were different writers, as one writer might use different pens, but there was the same mind which dictated every word. There was the same mind, I repeat, in every writer of the Word of God. They wrote not of their own feeling: they wrote not of their own imagination. "All Scripture was given by inspiration of God." When we examine the writings of any of our fellow-men we are not accustomed (if we would be candid examiners) to ascertain the writer's opinions from an isolated sentence: but we are prepared to compare chapter with chapter, paragraph

with paragraph, in order that we may arrive at his real mind and intention.

So also in examining the Word of God, we are not at liberty to take up a verse here and say, "This is the mind of the writer;" without comparing Scripture with Scripture, and thus endeavouring to arrive at the analogy of faith. We are bound to explain the obscure passages by those which are clear, and thus proclaim the mind of the Spirit. I conceive that in those passages which I have brought before you, (and you will remember I have quoted not one text but many texts; drawn not from one book but from many books; not from one Testament but from both Testaments,) I have fairly given you the opportunity of discerning the mind of the Spirit. Surely it was to be expected, that if there were to be but one mind that was dictating the words in the several books, that we should discover that mind by referring to these many passages; and we have seen that these many passages all bring us to the same conclusion, that God has not forgotten his people: that he has written concerning his people Israel; that he has constantly his mind directed to this people. What, then, is our conclusion? That when we read of this people, we are to limit our ideas to those of whom the Spirit of God originally wrote.

This is not the only ground on which I would enforce the proposition which I have laid down. I would remind you that *God's glory is intimately connected with this view of the Scripture*. Let us recollect that if the holy men of old spake as they were moved by the Holy Ghost, it was as they were moved by God the Holy Ghost; and therefore that the Omniscience of God is concerned in it, the knowledge of Him who sees all things from the beginning; that the Omnipotence of God is concerned, who ruleth all things according to the council of his own will, and who, therefore, in writing concerning his people,

saw beforehand all that should happen to his people, and who in proclaiming what should happen to his people, determined so to order all things that that which he had proclaimed should surely come to pass. Therefore if we acknowledge these things we cannot refuse to allow also that the *veracity* of God himself was at stake; and "God is not a man that he should lie, or the son of man that he should repent." God stands forth in his Word as no Delphic Oracle, speaking ambiguous words, but meaning that his plain words should be received by plain people, and interpreted in a plain manner. Therefore I come back to my conclusion, that as "the Scripture cannot be broken," it must be received in its plain and literal sense.

Again, the *whole of the prophecies is a system*. The spirit of prophecy is the testimony of Jesus; all prophecies refer to him in some part of his work. True, there are portions which were once unfulfilled, which referred to our blessed Lord in his state of humiliation. There are other portions which are yet unfulfilled, which refer to our blessed Lord in his state of glory. Still all refer to him: the first speak of him as rejected by his own, the others declare that he is to come again, and be acknowledged as he that was born King of the Jews. Now, if prophecy be a system, directing our attention to our blessed Lord and Saviour and to the work which he was to carry on upon earth, whether in the first place suffering for men, or hereafter coming in glory to reign over men—it is necessary that there should be *one system of interpretation*, or else the system of prophecy itself becomes double, and then the plain object for which that prophecy was given would be defeated. I will venture to assert boldly, that no correct view of Christ Jesus our Lord has ever been taken by man, which should lead him to trust in that Saviour for his own salvation, but upon a literal interpretation of his finished work. So there can be no right view of that Saviour's fu-

ture work when he shall come a second time "without sin unto salvation," but by adopting the same method of interpretation, which is the literal explanation of the Word of God.

Once more: I would say *God's own character* demands this conclusion—I mean, *the unchangeableness of God*. In the seventh chapter of Deuteronomy, and in the sixth verse, you will read, "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Such was the intention of God, as we read in the Old Testament. Now, if you turn to the second chapter of the book of Acts, in the thirty-eighth and thirty-ninth verses, you are told that Peter addressed the Jews, and said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." You see, therefore, that from the time that Peter began to preach, he never lost sight of the Jew, but reminded him that the promise was unto him, and unto his children after him. And though I have heard, indeed, of some speaking of lapsed promises or hypothetical promises, I cannot find these words, or anything bearing upon these words, in the Scriptures of truth; and "the Scripture cannot be broken." But I do find that the apostle takes up this very argument in the third chapter of his Epistle to the Romans (verse three) and says, "For what if some did not believe! shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." O no, my brethren, judgment is God's strange work: with him there is mercy. God delights in mercy, and God's mercy and truth will not allow him to withdraw his promises from his people. True, there may be wrath

poured out upon the Jews for a short season, (and for a short season doubtless they are under God's displeasure,) for he himself tells us, in the fifty-fourth of Isaiah, (verse seven,) "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment." But still, brethren, the covenant is sure, for we read, "With everlasting kindness will I have mercy on thee, saith the Lord the Redeemer."

I am aware, dear brethren, that these arguments which I have endeavoured to set before you will not, I may say cannot, be received by all without certain objections occurring to their minds; and to these I may be allowed very briefly to refer. We are told, for instance, that the literal interpretation cannot be allowed, since there are so many symbolical passages and so many figurative passages in the Word of God. I grant the premises, but I must deny the conclusion. It is true, that there are symbolical, and that there are figurative passages. But are there not, in the writings of men, symbolical, or at any rate figurative passages? And do we on that account refuse to exercise our common sense in interpreting those passages, and in looking for their literal meaning? Because there are figurative passages in one page, do we refuse to interpret literally the declarations in another page? No! Therefore if we would not act so with the writings of man, why should we act thus with those writings which are especially given by God to man, for the purpose of instructing man, and leading him to God?

We are told that it is a carnal view to suppose that the Jews are to be brought back again to their land, and that Christ shall come down to dwell among them and be acknowledged as their King, sitting upon the throne of his father David. But, dear brethren, is not this what is commonly called a *petitio principii*? Is it not begging the whole

question? The point for us to decide is not whether it is carnal, but whether it is true. "The Scripture cannot be broken:" therefore if we find in that Scripture that God will give to him that throne, who is at liberty—who is at liberty, I ask, to speak of such a view being carnal? Surely I may use the words of our blessed Lord himself, "O fools, and slow of heart to believe all that the prophets have spoken." Let there not be one, who has the humility of a Christian, ready to call that common or unclean which God has cleansed, or proclaim that carnal which God has revealed.

Again: we are told that there are many texts which emphatically include the Gentiles under the term "Israel." True again. But a careful search would enable such objectors to perceive that there is always something to guide and to show us why there is a sense there used different from that which is more usual. For instance, take the third chapter of Galatians, and you will find that there spiritual privileges are more especially referred to.

But once more, and once more only on this part of the subject, I will say that people object to it, because, they say, it is highly improbable. But why is it highly improbable? It was in exact conformity with our text, that our blessed Lord asked, "Shall the Scriptures be fulfilled, that thus it must be?" He says here, "the Scripture cannot be broken." How, then, can the Scripture be fulfilled except all these things come to pass which man in his wisdom, man in his power, shall I not rather say man in his folly, man in his weakness, ventures to speak of as improbable? My brethren, we may look above us, below us, and around us, and still we shall find that God's Word is true—that heaven and earth may pass away, but not one jot or one tittle of God's Word shall fail—for "the Scripture cannot be broken." No, my Christian brethren, let us remember that difficulties in particu-

lars must not be allowed to interfere with the reception of general truths. There will be difficulties suggested to the mind of those who read the last chapters of the prophet Ezekiel, but they must not interfere with the reception of the general truth, "the Scripture cannot be broken." We believe what Ezekiel has written, for Ezekiel wrote as he was moved by the Holy Ghost.

THE JEWS IN ABYSSINIA.

THE French traveller, Mons. D'Abbadie, has just returned from Abyssinia, where he has spent the last eleven years. A correspondent elicited from him, during his short stay in London, a few particulars concerning the Jews of that country, which we deem interesting enough for publication.

The Halashahs (strangers) are held in abhorrence by the Abyssinians, and when their chiefs came to M. D'Abbadie the Abyssinians fled, being afraid of contracting an impurity by coming into contact with individuals of that hated race. In the conference which the French traveller held with them, he laid before them a letter addressed to him by the well-known Italian Hebrew scholar, S. D. Luzzato, containing various questions bearing on Jewish matters. The letter, originally written in French, had been translated by Mons. D'Abbadie into Ethiopic. The traveller carefully wrote down their replies, and intends to publish them in some French paper. The Halashahs appear to entertain some extraordinary religious notions, altogether incompatible with Judaism as understood by the other Jews. They hold celibacy in high honour; and when asked in what part of the Bible that state was recommended, they point to the example of the prophet Elijah, who, according to their opinion, was never married, no allusion being made in his history either to his wife or children. They also consider suicide from religious motives as highly

meritorious. Persons disposed to sacrifice their lives repair to the brink of a river, and there solemnly inquire of God whether their end has come or not. If the signs taken as a reply be in the affirmative, suicide is committed; but if the reply be in the negative, they wait for a twelvemonth, when the same inquiries are again made.

They are totally unacquainted with Hebrew, and read the Scriptures in their native language, into which, according to Mons. D'Abbadie, they were translated from the Arabic. Besides the books held by all Jews as authoritative, they also consider the Apocrypha as sacred. These books, in as far as they were examined by our traveller, perfectly agree with the Vulgate, except the book of the Maccabees, in which he discovered great discrepancies. They also possess a commentary on each of the sacred books, except the book of Ezekiel, which has been lost. In addition to the five books of Moses they possess a sixth, which they call "Coofaclaw." The names of the other books agree with ours, and appear, therefore, to be Ethiopic translations of the Greek words, "Genesis, Exodus," &c. In their liturgy, however, which is also in Ethiopic, Mons. D'Abbadie thought a good Hebrew scholar might trace many Hebrew words. Among others he remembered to have found in it the term "Phanuel." Mons. D'Abbadie has brought with him copies of these books. He further learned from his informant, that, to the south of their country, in the country of the Gazoo, there was a Jewish kingdom; a statement confirmed to our traveller by other evidence, altogether independent of that of the Halashahs. He also said that he met in Abyssinia a most interesting native Jewish youth, who was most anxious to go to Europe, in order to acquire there correct notions on Judaism, which, on his return to his native country, might be propagated among his brethren. This youth made Mons. D'Abbadie solemnly promise that he would

endeavour to interest European Jews for that object, and inform him of the result within a twelvemonth. The traveller regretted his want of acquaintance with Jews, which, he was afraid, would render his exertions abortive.—*London Jew. Chronicle.*

INTERPRETATION OF PROPHECY.

WHO can expound the unfulfilled prophecies contained in the Holy Scriptures? Men ought to study them to encourage their efforts in the service of God; for they are accompanied with great and precious promises touching the extension of the knowledge and kingdom of Christ: but ought they to become prophets, and determine in their theories the *form* and *very character* of the future events, and the time when they shall take place? Ought they to teach their prophetic theories as a part of the Christian faith? These inquiries are suggested by the numbers of our esteemed brother Ramsey, one of which appears on the last page of this paper, and also by the able articles in Mr. Lord's *Theological Journal*. They and other literalists appear to regard their expositions of prophecy concerning the return of the Jews, the pre-millennial advent of Christ, and his *personal* reign on the earth, as things distinctly revealed. And the *form* and *manner*, and perhaps the time of these events, as they conceive of them, become with them distinct matters of faith—as much so, or more, as a record of any facts witnessed eighteen hundred years ago. Our inquiry touches the religious propriety of this strong confidence in an uninspired interpretation of unfulfilled prophecy. To borrow the language of an able contemporary, (the *Congregational Journal*), we remark that "it may be gravely questioned whether any success has attended all the efforts to anticipate events before their time; whether indeed a single fact within the scope of prophecy has been determined in

its *true character*, or fixed in the period of its occurrence. Providence has brought its own light and thrown it upon the events predicted as they came and passed away; at the same time the disappointed and mortified interpreters have been taught one truth of prophecy they did not wish to learn, that it was not for them to know the seasons which the Father hath in his own power." The multiplied errors and hallucinations of interpreters in past ages, admonish those of this day to propound their theories with diffidence, remembering that it is the *design* of God, as well as his glory, to conceal the purposes of wisdom and grace, till the day of their open manifestation, as indicated in the symbolical terms in which they are announced. We subjoin a paragraph from Isaac Taylor, administering the caution we would offer on this subject:—

"The expositor who presumptuously espouses *any one* of the several interpretations of which an enigmatical prophecy is susceptible, and who fondly claims for it a positive and exclusive preference, sins most flagrantly and most outrageously against the unalterable laws of the language of which he professes himself a master. If dogmatism on matters not fully revealed, be in all cases blameworthy, it is eminently and especially condemnable in the expositor of enigmatical prophecy; and that not merely because the events so predicted rest under the awful veil of futurity, and exist only in the prescience of the Deity—but because the chosen style of the communication lays a distinct claim to modesty, and demands a suspension of judgment. The use of symbols speaks a *design* of concealment; and do we suppose that what God has hidden, the sagacity of man shall discover? In issuing the prediction, he does indeed invite the humble inquiries of the Church; and in using symbols which have a conventional meaning, he gives a clue to learned research; and yet by the combination of these symbols into the enigmatical form, an articulate warning is

issued against all dogmatical confidence of interpretation. The adoption of an exclusive theory of interpretation, will not fail to be followed by an attempt to attach the special marks of prophecy to every passing event: and it is this attempt which sets enthusiasm in a flame; for it belongs, in common, to all the religious vices, that though mild and harmless while roaming at large among remote or invisible objects, they assume a noxious activity the moment they fix their grasp upon things near and tangible. There is scarcely any degree of sobriety of temper, which can secure the mind against fanatical restlessness, when once the habit has been formed of collating, daily, the newspaper and the prophets; and the man who, with a feeble judgment and an excitable imagination, is constantly catching at political intelligence, Apocalypse in hand, walks on the verge of insanity, or worse, of infidelity. In this feverish state of the feelings, mundane interests, under the guise of faith and hope, occupy the soul, to the exclusion of 'things unseen and eternal;' meanwhile the heart-affecting matters of piety and virtue become vapid to the taste, and gradually fall into forgetfulness. The fault of the dogmatical expositor of prophecy, is especially manifested when he assumes to determine the chronology of the unfulfilled predictions."—*Chn. Observer*.

GOG AND MAGOG.

IN a discourse delivered by Rabbi Carillon, Jamaica, he says:—

"It cannot be questioned that the prophecy of Ezekiel is against the last enemies of the Jews. But the present state of public sentiment, as well as the constitution of all the other European powers, forbid the belief that they will ever again persecute the Jews. Gog-Magog is represented to us as a man whose ambition aims at the conquest of the entire world. Russia alone, of

all the nations of the earth, has the disposition to attempt this, or the means of undertaking it with any prospect of success. And it is remarkable that a prophecy is quite current in Russia, the origin of which is unknown, assigning to that empire the ultimate dominion of the earth." This prophecy is probably in part, both the cause and the effect of an ambitious desire, which betrays itself in all the political and military movements of that huge empire.

"In the tenth chapter of Genesis," says this Rabbi, "we find the sons of Japheth to be Gomer, Magog, Madai, Javan, Tubal, Meschech and Tiras; and the sons of Gomer are Ashkenaz, Riphath, and Togarmah. From them came the Japhetic nations, viz: the Chinese, the Tartars, the Greeks, the Persians, the Northern Germans, the Muscovites, and the other Slavonic tribes; and these very nations Ezekiel mentions as being incorporated with the empire of Gog, or tributary to it. In chapter xxxiii., he says: 'Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, (*chief prince*, in the English version.) Meschech and Tubal.' The general name of the country, employed by the Scriptures, is Magog, and that of its princes, Gog; but the country itself is divided into three principalities: Rosh, Meschech and Tubal. The prophet afterwards declares, that this prince shall bring a mighty army composed of different nations, whose names are the same as those mentioned in Genesis as the descendants of Japheth and Gomer; and the greater part of these nations, the subjects or allies of the prince of Rosh, Meschech and Tubal, are described as coming from the North." The name of Rosh our Hebraists will recognize as that which the English version renders "prince." The Rabbi, however, is sustained by the Septuagint, De Wette and Rosenmüller, in making it a proper name. This name is not found among the sons of Japheth. "But

we know," says the Rabbi, "that the first Czar of Great Muscovy was called *Rush*, and that from him the empire takes its present name. We know, too, that in the early times, Russia was divided into three independent states: Russia proper, or, according to some authors, European Muscovy; Muscovy proper, or Eastern and Southern Russia; and Tobolsk, or Northern Russia. These three states were finally reunited under the general name of Russia, and they enslaved many of the Tartar and Slavonic tribes. Even Persia may be regarded as a dependent on Russia. Now the Emperor of these three states, united, Rushy, Moschovy, and Tobolsky, (for that is the true pronunciation,) and of the tributary or dependent countries, is called in Scripture Gog, and his empire Magog. It is very probable that this name has been given to the state, because the population is chiefly descended from Magog; and Gog seems to be an abbreviation of Magog, applied to the chiefs of that empire.

"The Scriptures also mention specifically the names of the three states of which this empire is composed. 'Son of man, set thy face toward Gog, of the country of Magog, the prince of Rosh, Meschech, and Tubal.' Rosh is *Russia*, Meschech, *Muscovy*, and Tubal, *Tobolsk*. Another striking circumstance is, that no other country but Russia is composed of so many different nations. It is also said that these different nations, who are to march under the Russian standard, will be armed with ancient armour, shields, bows, arrows, javelins, and lances. Now, we know that, notwithstanding the immense extent of the Russian empire, it can bring into the field only five hundred thousand men who have been trained to the use of modern arms; and that the greater part of its troops still use the hand missiles of ancient warfare. Thus, in this light also, the prophecy may be applied to Russia. It is also predicted, that

the innumerable army of Gog shall be rent by intestine divisions. The prophecy is eminently applicable to Russia, for it is almost certain that Russia, once plunged into a universal war, will see Poland and other oppressed people spring up at the first reverse of fortune, to cast off the galling yoke.

"It is thus almost proved that

Russia is the land of Magog, and that Nicholas, or one of his successors, is the Gog announced by the prophet, and that there is ground for presuming that the last days are not far distant. We should, therefore, be on our guard, and pray fervently not to be overtaken by these events as by a thief in the night."

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

A. S. M. C. JEWS.

WE are happy to state to the friends of the cause, that our prospects are becoming brighter. God is showing us that he hath not cast away his people, by a favourable confluence of providences. Old friends are becoming inspired with new hopes and zeal; new friends are continually added to the list. A very generous and sympathizing spirit is becoming awakened towards our present operations in every part of the country to which the Society has access through its agents and Corresponding Secretary. So soon as the clergymen of the various Christian churches are made aware of our present attitude as a *home missionary enterprise*, they lend us a helping hand, and give us access to the people through the pulpit. The following clergymen have kindly consented to preach, in aid of the Society, a series of discourses in this city during the winter: Drs. Tyng, Cheever, Dowling, Hutton, McCartee, Peck, and Rev. Mr. Thompson; and we expect to add more names to this number.

Last month the Board met under most propitious circumstances. Mr.

Pigot entered upon his new field of labour at Charleston, as a colporteur. A Mr. Levi, recently from London, bringing with him excellent testimonials, who has suffered the "loss of all things for the sake of Christ," is now informally employed as a colporteur for the Society in this city. He has no friends only those who are of the household of faith; his relatives and friends, residing in a city neighbouring to this, having cast him off as an apostate.

In the spring we wish to send two or three more missionaries into the field. We have both the fields and men in view, and hope, when the time comes to send forth these new labourers into the harvest, that our friends will remember that not even the work of the Lord can be carried on in this avaricious world without pecuniary aid. Let us keep constantly in mind the responsibility which the apostle has laid upon us, that "through our mercy they are to obtain mercy."

JOURNAL OF REV. B. STEINTHAL.

PHILADELPHIA, NOV., 1849.

Nov. 13.—Having implored the blessing of the Lord upon my labours, I went to the — — st., to buy an old book-case in one of the

furniture stores kept by Jews. In entering one of them, I was welcomed by a Jewess. Having on hand the desired object, I soon gave our conversation a religious character. I spoke of the dispersion and sufferings of the Jews, owing to the rejection of the Messiah; of our need of a Saviour, and of her duty to embrace Jesus as her Saviour. She listened very attentively, accepted a tract, and invited me to call again. I conversed with several Jews in the street, and distributed tracts.

14.—Called on a Jew who keeps a store in — — st. Had a long and interesting conversation with him on the subject of eternal punishment. He became very thoughtful. I gave him my address, and he promised to call on me.

16.—I argued a long time with a Jew who is a complete infidel, on the inspiration of the Scriptures. In the evening went, in company with brother Bonhomme, to the Portuguese synagogue. It was surprising to me to find so small a number present, (twelve or thirteen.)

22.—Had a conversation with a Jew about the importance of rightly understanding the Word of God, and the means to be employed for this end. Proved to another Jew, that the system of the Talmud is directly opposed to the Word of God.

23.—Called on a Jew with whom I had a long discussion on the subject of repentance. He acknowledged the necessity of repentance, but insisted upon its sufficiency for pardon and salvation. I proved to him that our repentance cannot atone for our sins. "It is the blood that maketh an atonement for the soul." Would the repentance of the Israelites have sufficed to save them from destruction, when they provoked God by making the golden calf? It was the mediation and the intercession of Moses, and not their repentance, which saved them from instant ruin at that time. And the mediation of Moses represented that of Christ. The blood of the

Mediator of the covenant, and that alone, is the compensation to divine justice; and unless you put your trust in the death of Christ, which is the true and real and meritorious atonement for the sins of men, the door of salvation is shut.

24.—Had an interesting conversation with a Jew in the — — st., who freely acknowledged that there is no life any more in Judaism, and that the time of the Messiah's coming must long since have expired. I think he is not far from the kingdom of God.

25.—Visited the Jewish Sunday-school. Made a few remarks to one of the teachers on the subject of repentance. In order to obtain salvation, he believed, in common with all modern Jews, that repentance, followed by holy obedience, is sufficient. I showed him, by way of illustration, that repentance, although it is an indispensable prerequisite to pardon and salvation, yet it cannot atone for our sins. Suppose I owe you a thousand dollars, which I promise to pay in two months. The money I squander during that period. At length the time arrives to pay my debt, but I have not wherewith to pay. Suppose then I come and say, Sir, I am very sorry to be under the necessity of declaring my insolvency. The money you were so kind as to lend me is gone; it is true, I have spent it foolishly, but, sir, you are known to be a kind and generous man, and I hope you will accept of my frank confession of my guilt, my deep distress and sorrow in consequence of it, and exempt me from my debt. Would you feel satisfied? Don't you see, that there is a need of something more, that repentance cannot change the nature of sin, nor annihilate it, nor repair the injury it has done!

26.—Conversed with a Jew in the — — st., who is a complete infidel. He called everything humbug. But, said he, I am open to conviction, provided you can convince me that the opinions I entertain are erroneous. He invited me to call again on the

following Jewish Sabbath, when he would request other Jews to be present. And, said he, whatever discussion may take place between us, I shall not suffer you to be treated otherwise than with the greatest respect due to you and your respective faith. I promised to come.

Had a long conversation with a Jew about justification by faith.

27.—This morning a Jew called on me, to whom I explained the fifty-third chapter of Isaiah.

28.—Called on a young, very intelligent Jew, who is evidently seeking after something better than his own religion. I pointed him to Christ, the great Physician of souls, that he might believe in him as the Messiah of the Scriptures, to his everlasting joy and salvation. Of this young man I entertain great hopes.

Dec. 1.—According to the invitation I had received, I went to the — st., to meet a number of Jews at the house of — —. (Vide Nov. 26.) The number present was but small. However, it was a very interesting meeting. The conversation I had with them is too long to be detailed. Suffice it to say, that at the close of the meeting, one Jew asked for a New Testament, and another called me aside, requesting me to call on him the next Monday, as he is desirous to learn upon what grounds I had renounced Judaism. May the Lord bless whatever was spoken, to his glory.

4. Carried a German Bible to the Jew mentioned above, (vide Dec. 1.) which was joyfully received. I explained to him several prophecies relating to the Messiah. Spent an hour with the Jew who had invited me after the meeting on Saturday afternoon. (Vide Dec. 1.) He is a very respectable man, and his inquiring state of mind and his whole conduct pleased me very much. After having given him a brief account of my own conversion, I proved to him from the prophecies of the Old Testament, that Messiah, the Son of David, is come

already, and that Jesus of Nazareth is this Messiah. I am glad to say, he seemed to believe what I told him from Scripture. When I left him, he cordially invited me to come next Saturday and dine with him. "But you must come and *dine* with me," he repeated once more. May the God of all truth open his eyes to see and dispose his heart to receive the truth as it is in Christ Jesus.

From this hasty review of the labours of a month, I do not know what remains, but that all who are interested in the salvation of Israel, should humbly and earnestly pray for a blessing on the seed that has been scattered; and that God would graciously be pleased to awaken his children in this country, and everywhere, to more earnest attention to the welfare of their Jewish brethren, and awaken the Jews also to a more serious consideration of their eternal interests. I verily believe that there is a preparatory work of divine grace going on in the hearts of this people. Although we do not yet see Jewish converts crowding the pathway to the cross, yet we see many of the children of those who crucified the Lord of glory, sitting to hear the doctrine of the cross. And is not this a sight to animate the heart with hope, and to nerve the arm of Christian effort with energy? Can we desire a more favourable symptom on the part of our Jewish brethren, than a determination calmly to investigate for themselves the evidences of our holy religion? May we not hope that investigation will lead, through the blessing of God, to conviction? Who can say, but at some future period, in an hour of affliction, or on a dying bed, that truth which they may not now justly value, may then be remembered by them, and prove the power of God to their salvation? Therefore, let us not grow weary of spreading the name of Jesus; let hear and receive who will and can. We are called upon to sow in patience, in prayer and in tears, but it may be the

next generation, or one still more remote from us, which will reap in joy. May the Lord God of Israel bless your labours, and those of the Society.

B. STEINTHAL.

London Society.

THE readers of the *Chronicle* will doubtless read with pleasure the extracts copied from the last Report of the London Society; and we hope will be more fully impressed with the fact, that God will ever bless faithful and energetic efforts made to Christianize Israel, and feel encouraged to labour more potently and zealously for the salvation of Israel in our own country.—ED.

DOMESTIC MISSIONARY PROCEEDINGS.

L O N D O N .

Episcopal Jew's Chapel.—During the past year, there have been twenty-five persons baptized at this chapel, of whom fourteen were adult converts, and eleven were Hebrew children, either from the schools, or the children of believing Israelites, residing in the immediate neighbourhood. This gives a total of five hundred and twenty-two Israelites received into the Church of Christ, from the commencement, in connection with the Society's Central Missionary Establishment in London. Two annual confirmations have occurred in this district since the last anniversary. The first was on the 16th May, 1848, when, besides Gentile candidates, twenty-three candidates of the house of Israel were presented to the Bishop for confirmation. Of these, nine were from the Hebrew schools, and fourteen were adult converts. The other occasion was on Tuesday last, May 1, 1849, when the number of Hebrew candidates was twenty-two, of whom eleven were from the He-

brew schools, and eleven were adult converts. The season of confirmation, and the necessary preparation for it, affords an opportunity often felt to be exceedingly salutary for a more earnest and prayerful instruction of Jewish converts generally. During the past year, about one hundred and fifty Christian Israelites have been brought under various degrees of systematic instruction in the Word of God; some in the way of preparation for Christian ordinances, and others by means of their attendance on a weekly evening Bible-class for Jewish converts. At this little meeting there are most frequently about thirty, and rarely, if ever, fewer than twenty of the children of Abraham, believers in the Lord Jesus. From a variety of causes, such as distance, employment, or removals, there are but few who can attend all the year round; some are eventually received into the Operative Institution, where, of course, they enjoy still greater advantages; and others attend at intervals: but during the past year more than 120 Christian Israelites have been present during the course of these weekly occasions.

Many Christian friends have an idea that Jewish converts, when once baptized, naturally fall under the pastoral care of the ordinary ministers of the Church, and are easily absorbed in our Christian congregations. This is the case with very few. Their language, habits, and state of feeling usually stand in the way, especially when connected with the inexperience and even backwardness of Gentile Christians in general. These young converts need persevering instruction in the Christian Scriptures and doctrine; their character and state of mind are often misunderstood, even by many who desire to befriend them as believers in Jesus; they are usually appreciated much too high, or much too low—in either case often to the injury of the young disciple. It may be said of many a Hebrew convert, as it was once said of a most distinguished one: "He

assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple."

Hebrew Schools.—These schools were amongst the earliest objects of the Society, which deeply and permanently affected the Christian mind. They have contained youthful representatives of Jewish families from all parts of the world where the Jews abound; not only from England, but from all parts of the continent of Europe, from the North of Africa, from Jerusalem, and even from Calcutta in the far East. They are more or less connected with all the grades of Hebrew society; and whilst many have been the children of believing parents, almost all have relatives and near connections still adhering to the synagogue. In not a few instances there is reason to hope that the hearts of the parents have been turned to the children, and that the Gospel may find its way through the Hosannas of the children to the Son of David.

Mission in London.—The Rev. J. C. Reichardt, whilst holding the office of Clerical Superintendent to the Operative Jewish Converts' Institution, in Palestine Place, is also engaged in superintending this important mission, and has much intercourse with inquiring Israelites, whom he instructs and prepares for Christian baptism. During the past year, the number of Jews he visited, or was visited by, was upwards of two hundred, and nearly all of these were inquirers, or anxious to know what the doctrines of Christianity are. The conversations with these were so much blessed, that forty-six of them expressed a desire to become Christians, and were admitted to a more regular course of instruction. Of these, seventeen have been baptized; and of many of the rest, although they have not yet made a public confession of their faith, there is no doubt that the instruction has not been in vain.

LIVERPOOL.

Although Mr. Lazarus has been,

as he expresses it, "sadly interrupted in his work during the past year, on account of illness," he has, in addition to visiting the Jews in Liverpool and Manchester, and conversing with those whom he met with in lodging-houses and elsewhere, had an opportunity of making known the unsearchable riches of Christ to 250 Jews, who have visited him during that time.

FOREIGN MISSIONS.

JERUSALEM.

ALTHOUGH the Jews resident in Jerusalem are considered the most devoted to their creed, and make the Talmud their chief study, the spirit of liberalism which agitates almost every Jewish community in Europe, has manifested itself in the Holy City also; and in spite of the excommunications issued by the Rabbies against those who read this Society's publications, they are read, and there are many Jewish families who long for other instruction than that of the Talmudical Schools.

Divisions have also occurred in the Jewish community at Jerusalem, during the past year. All Jews from Poland, Russia, or Germany, who arrived there, were formerly obliged to join the Sephardim (Spanish and Portuguese) congregation. Of late, they succeeded in forming a separate community, under the appellation of Ashkenazim, or German Jews; though few among them were from Germany. Recently some Jews arrived from Prussia, Bavaria and Saxony, who established their own synagogue, though the others have refused to recognize them as a separate body. This new congregation may be considered as Reformers; they have issued appeals for assistance in establishing schools, hospitals, manufactories, and trades; and it is to be hoped that they may succeed in doing good to the rising generation of Jews in this benighted city.

BAGDAD.

Among the missionary journeys, one undertaken by Mr. Stern, to Mosul, and afterwards continued further into the mountains of Kurdistan, deserves special notice. He left Bagdad on September 9th, and did not return till February 2d. His interesting Journals have been printed in the *Jewish Intelligence*, and show that he was enabled to preach the Gospel to attentive hearers in many places, never before visited by a missionary. At some of the most remote places, Mr. Stern was agreeably surprised to find his unbelieving brethren already in possession of the New Testament and the Old Paths, and found, on inquiry, that they had been scattered thus far by the Jews themselves, beyond the sphere of the labours of your missionaries. Owing to the fatigues of this journey, Mr. Stern had a severe attack of fever at Mosul, which confined him to his bed for five weeks. During this period, he received the kindest attention in the house of the British Vice Consul at that place.

Conclusion.

It is thus our privilege to speak of those multiplied and manifest tokens of good, with which we meet in the prosecution of our labours. In the North and the South, in the East and the West, at home and abroad, many are to be found who receive the truth in the love of it, and walk in that truth which they have received.

But it must be remembered that all that we can refer to, as manifestly proving that the Gospel is the power of God unto salvation, to the Jew as well as the Greek, forms only a part of that mighty working which is now shaking the hearts and rousing the consciences of many in Israel.

Vast numbers of the sons and daughters of Abraham live in the midst of nominally Christian communities, and are not distinguished by those broad marks of external

circumstances, which are found in the life and habits of pagan idolaters and savage barbarians. The influence of divine grace in changing the heart, must, in such cases, of necessity be less striking as to outward appearance, than in those who are brought by the blessed influence of the Gospel from heathen blindness, to rejoice in the advantages of Christianity.

In the East, on the north coasts of Africa, and, alas! in some parts of Europe, the poor Jew is still to be distinguished by the outward marks that tell of his suffering state; but in many other countries this is certainly not the case; and accordingly, the result of missionary endeavour for his spiritual good is less striking, as a matter of observation in the sight of man, who cannot see the heart.

We often meet with cases which remind us, that there is a vast amount of good done among God's ancient people, which had for a long time been altogether unknown, except among a most limited circle of friends. Many are baptized, and the baptism is known only in the immediate neighbourhood where it occurs, and to those few who are in some way connected with, or related to the individual thus united to the Church of Christ. There are multitudes of Israelites who are engaged in silently studying the words of Him whom they dare not avow.

This circumstance, indeed, that many Jews inhabit places where they are surrounded by Christian neighbours, has actually led some few to fall into the mistake, that as the Jews have the opportunity afforded by the Church of Christ to partake of the instruction afforded to those around them, it is not absolutely necessary to send special messengers to seek for their salvation. We have even heard it said, that to the ordinary means of grace may be safely entrusted this important work, without any particular effort, any special means being employed.

But we may well ask, What are

the facts of the case ; what does history say concerning Christian effort for the spiritual benefit of Israel ? It is true, that the *awakened* Israelite will often find instruction in the use of those means which existing churches have provided for the benefit of all who will attend. It is true that some will, from various motives, prefer that which is least likely to excite observation, by asking for instruction from the stated pastor, rather than the missionary. But although this may be the case, and it is an advantage in many respects that it should be so, still we need scarcely observe that it is absolutely necessary to send forth the pioneer, who shall prepare the way of the Lord. The Church of Christ, in its stated ministrations and by its pastors, *has not* gone after the lost sheep of the house of Israel ; and we may add, *cannot*, in very many cases, go after them. There is much in the peculiar habits, circumstances, and feelings of the Jews, which absolutely requires special attention, and special preparation and qualifications for the work. The ordinary course of theological education does not suffice to prepare for labour among the Jews ; and faithful, diligent pastors, who have the charge of large congregations, cannot devote the time that is necessary for seeking out and instructing persons educated in the darkness of Judaism.

The blessing that follows on the endeavours of the faithful messenger who goes forth, crying as a voice in the wilderness, cannot be measured by the arithmetic of man ; the fruits that follow may, nay, often must remain unknown to him who has been the honoured instrument of first pointing the sinner to Christ as the Redeemer of the world. But although we have no record in the pages of our histories of many who have been led, by the endeavours of our missionaries, to believe in Christ, we not unfrequently find, that the seed thus sown has been like bread cast upon the waters, found after many days.

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
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